12.

THE ANABAPTISTS CATECHISME:

WITH All their Practiſes, Meetings and Exerciſes:

The names of their Paſtors, their trades, and places of meeting, their Doctrine and Diſcipline; a Catalogue of ſuch diſhes as they uſually make choice of at their Feaſts: How, and by whom they are dipped: and all other things belonging to their Society and Brotherhood.

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Publiſhed according to Order of their Conventicles.

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THE ANABAPTISTS CATECHISME.

Queſtion.

WHat is your name?

Anſwer. Anabaptiſt.

Q. *Who gave you that name?*

A. The prieſtly Fathers, and learned Schollers of the world, who ſtudy the profane tongues of Greeke and Lataine, and ſtill retaine the ſuperſtitious Ceremony of the Hebrew, and uſe all the languages of the beaſt.

Q. *Why are you called Anabaptiſts?*

A. Becauſe we went naked into the pure water, and were dipped in the holy ſtreames, where we clenſed our bodies (from the corruption that was before upon us) in the preſence of the Brethren, and the Siſters of the Congregation.

Q. *Why was the Congregation preſent at that time?*

A. To be witneſſes of the promiſes which the Dippers then cauſed me to make.

Q. What were the promiſes that were made between you and the Congregation?

A. Firſt, that I ſhould forſake all the learned, and renounce the wiſe, and men of underſtanding, to follow the Communion of Fooles, and ſimple people, and that all things may be common among us.

Secondly, that I ſhould beleeve a ſiſter, and take her word, and ſhe mine, without the abominable ceremony of Marriage.

Thirdly, that I ſhould keep the ſecrets of all the Brethren, and Siſters, and walke in the ſame all the daies of my life.

Q. Doeſt thou not think that thou art bound to all that thou haſt promiſed?

A. Yes truly, and (had I nothing elſe to bind me) it is tye enough to keep the favours of our loving company.

Q. Which is the way to keep ſtill in favour with them?

A. To be conſtant (againſt all reaſon) in the maintenance and defence of their opinions.

Q. What be the opinions of the Anabaptiſts?

A. The Anabaptiſts are of opinion that they may do what they will if conſcience moves them to it, and they are of opinion that infants are not fit

fit to be baptiſed, nor received into the Communion and brotherly fellowſhip, till they be of bigneſſe fit to accompany with; And that men and women have no ſouls more than their life blood. Alſo that what the conſcience approves of, cannot be ill, and that all men and women who are not of this minde, are the prophane of the world, who have not any power at all to command us to any thing againſt our conſciences.

Q. *Are all Independants of your opinion?*

A. No, none but only Anabaptiſts.

Q. *Why, are not you Independants?*

A. Yes, but Independants differ in judgement.

Q. *What is the main thing that you and Independants differ in?*

A. We differ very much from them, for though you call them Independants (a name too honourable for them, yet) they are none, for they do allow of lawes, and orders, and blacke-coats, and prophane learning, and tuperſtitious preaching in Pulpits, and many ſuch things the Independants approve of, but we dare not allow of any ſuch things.

Q. *If you caſt off all order, by what Diſcipline do you walke?*

A. Diſcipline! do you talke to us of Diſcipline? what doe you thinke we cannot walke

without Discipline: alas! alas! we have a liberty (which the rest of the world are ignorant of) there is never a one of us but may follow what Discipline he thinks in his own conscience is best and thats a pleasant Discipline.

Q. *How can you agree together, and continue your meeting, without some manner of Order, or Discipline, to do it by?*

A. Why, let me tell you, there is so much correspondency in affection amongst us, that all the Brethren, and the Sisters, will agree, they are resolved upon that, so soon as they are made Anabaptists. After which they will not in any case offend the consciences of the weak, in any thing tending to the further kindling of the love of one to another.

Q. *What Customes have you in your meetings? have you no lawes?*

A. Customes, oh fie upon them, they are Popish, we hate the very name of superstitious Customes and lawes are a burden that we cannot beare.

Q. *What then is the rule by which you walke?*

A. We are a free-borne people, and have priviledges above all rule.

Q. *How many priviledges have you?*

A. Ten.

Q. *Which be they?*

A. 1. That

A. 1. That all the goods, husband, wife, and all things whatsoever, any of the Congregation have is in common to all.

2. That we are free from bowing down under the yoke of mans Law, and Rule, and all obedience, and subjection whatsoever.

3. That wee are free from all oaths and covenants, either with the King, Parliament, or People, so we keep promise amongst our selves.

4. We are priviledged from the burden of the Sabbath, and are not strict in observing of it, everie man is left to himselfe, to keep it, or not to keep it, as he will himselfe.

5. Wee give no honour, nor respect to one more than to another; but are (without all difference of persons) hale fellow, well met, when we are together.

6. Wee are free from bloud-shed, and will not kill, no not a Lowse; nor do wee hold it fit that any should bee punished for his infirmities.

7. No man is to lye with his brothers wife, whilst her husband is in presence, except hee be fast asleep, or dead drunk.

8. Whosoever desires to live without taking paines, to get his living by his trade and calling, hee may go from house to house, to be releeved with all that he can get.

9. None of the fellowſhip dare preſume to diſcloſe the ſecrets of our Conventicles to the profane, leſt the world render us more odious than they do already.

10. None of the Fellowſhip is to keep his houſe, his table, his wife, his ſervant, his eſtate, or any thing he hath, for himſelfe; but is to let any member of the Congregation partake with him of all things in common.

Q. *What uſe do you make of theſe priviledges?*

A. Wee have two ſpeciall benefits by them; firſt, in having a ſhare in the Brethrens goods; and ſecondly, in having a right in the Siſters affections.

Q. *How do you do to get to ſhare with the brethren in their goods?*

A. Wee go to the Paſtour, and he procures any thing for us that we want.

Q. *In what way do you addreſſe your ſelves to the Siſters?*

A. Wee put off our hats, and make them a leg, look devoutly upon them ſmiling, with our ſparkling eyes, enough to enamour a Lady.

Q. *Who are your Preachers, and what are they?*

A. There are divers: *viz.* Mr. *Patience*, an honeſt Glover; Mr. *Griffin*, a reverend Taylor; Mr. *Knowles*, a learned Scholler; Mr. *Spilſbey*, a re-

a renowned Cobler; Mr. *Barber*, a Button-maker, and divers others, moſt gallant Teachers, well grounded in their opinions.

Q. *Where are your places of meeting?*

A. We have many places, and are glad when we can meet quietly in any of them.

Q. *But have you not ſome joviall meetings, where you uſe to be merrie ſometimes?*

A. Yes, that we have.

Q. *Where is that?*

A. At Weſtminſter.

Q. *Where there?*

A. We have met at ſeverall places; wee met often at a great houſe in the new Palace by Weſtminſter-Hall; but when wee asked the name of the place, they ſaid it was Hell; O then we hated that profane place, and would never come in it after: and they ſay there is a place called Heaven in the Old Palace; but wee could never find that place out, and ſo wee dined ſince at *Adam* and *Eve*.

Q. *What had you to dinner?*

A. Thus is the Liſt of our Meſſe:

1 *Imprimis.* The mumping Cruſt of an hot loafe boyled with a Calves head and Bacon.

2 *Item.* The neck of a young Coney boyled to a jelly.

3 *Item.* The ſhoulder of a grave, long-bearded

ded Goat, ſtewed between two diſhes, ſtuffed with Cocks combs, & larded with Gooſe greaſe.

4 *Item.* The breſt of a fat Capon well ſoaked in white broth, ſtuffed with Daſies and Cowſlips.

5 *Item.* A loyne of young Mutton well carbonado'd, with a plump kidney, as round as an apple.

6 *Item.* The rump of a Woodcock baked with a paire of Gooſe gibblets.

7 *Item.* A Leg of Lamb larded with Trotters, and roſted till it be as browne as a Berry.

8 *Item.* A well made and neatly dreſſed Neats-foot Pye, full of plums and ſpices.

9 *Item.* A diſh a Pigs petty-toes ſtewed in plumb-broth.

10 *Item.* A diſh of freſh Lobſters ſoaked all night in vinegar.

11 *Item.* A ſheeps head boyled with wooll and hornes, for a ſtanding diſh for the brethren.

12 *Item.* An Humble Pye for the ſiſters, after the brethren are riſen.

Q. *What Officers have you in your Church diſcipline?*

A. Wee have firſt the Paſtour, ſecondly the Deacon, and thirdly the Congregation, and none elſe at all.

Q. *What is the office of the Paſtour?*

A. Hee

A. Hee teacheth and instructeth the Congregation; and when any are received into the fellowship of the Church to walk with him; hee examines them, and if they be found right, then he dips them.

Q. *In what manner doth he teach you?*

A. Wee meet in some convenient house, and hee making choyce of the privatest place that hee can in the house, hee (after the Deacon hath prayed with the Congregation, and exhorted them) prayes, and then preacheth an houre or two, or sometimes three, more or lesse, as hee finds his ghests straitened or enlarged.

Q. *Do none come to heare him preach, but only those who are in Church-fellowship?*

A. Yes, if they be brought in by some friend, that wee may be sure they come not to spie us, they may come to heare, or joyne with us in the Church-contribution, but can partake with us no further.

Q. *Must the people do whatsoever he binds them to observe?*

A. There is an oath, which is administred to all before they be received into Church-fellowship with us.

Q. *Do you swear all before you receive them into communion with you?*

A. Yes, else they are not admitted.

Q. *Do*

Q. *Do other Independants do so?*

A. No they have not that policie.

Q. *What is it that you make them sweare before you admit them to be dipped?*

A. 1 We promise and sweare to walk with our Brethren and Sisters (in the Congregation we are received into) with all watchfullnesse, and tenderneſſe, avoyding all jealousies, censurings, and provokings.

2 To do nothing against the Members.

3 Not publikely to discover the failings of our Brethren or Sisters, but attend an orderly call thereunto.

Q. *Hath the Pastor power to receive whom he will into the Congregation?*

A. Yes except the Congregation alledge somthing against the person presented.

Q. *In what manner are they dipped when they are received into Church-fellowship?*

A. After the persons to be dipped are examined and have declared a sufficient testimony before the Congregation, and taken the Oath, the Pastor, that is the Dipper, taketh the person that is to be dipped, and goeth with him or her whether it be man or woman into the water, and there setting one hand upon the backe, and the other upon the head, dips the said person quite over head and eares, and then leadeth him or her

so

so dipped by the arme out of the water, and presenteth them to the Congregation, who receive them as Members of their Congregation.

Q. *What is the Deacons office amongst the Anabaptists?*

A. To gather the Contributions of the Church, and take care to see the Congregation provided for, and if any person of the Congregation be in trouble, to labour and use all the meanes he can to get him free.

Q. *What is it that is in the power of the Congregation?*

A. Whatsoever is done, is confirmed by the approbation of them, for against their consent the Pastor and Deacon hath not power to do any thing.

Q. *In whose power then is the Ordinance of marriage?*

A. There are many things required in the order of marriage before it be done.

Q. *What are those things that are required?*

A. 1 That both parties be Anabaptists.

2 That both parties be agreed.

3 That they have the consent of the Church.

And fourthly, that they be married according to the way of the Church with which they walke.

Q. *Why must both parties be Anabaptists?*

A. Because

A. Becauſe the one being ſo, it would be of evili conſequence to be yoked with the wicked that have not been rebaptiſed.

Q. *How farre muſt the parties (to be married) be agreed?*

A. To their well liking one of the other without forcing either of them by violence to marry one that he or ſhe cannot love.

Q. *Which is the way of marriage in the Anabaptiſts Church?*

A. Both parties coming before the Congregation they joyne hands and taking each other for man and wife, promiſing to live and dye together, and ſo kiſſe and are made man and wife.

Q. *And what is your order of buriall for the dead?*

A. When any perſon is dead, we invite our neighbours, and friends, and having ſerved them with wine and bisket, or diet-bread or ſugarplums as all others do, we go together and when we come to the grave the bearers put the corpes into the grave and ſo we part without any more Ceremony or trouble.

A *briefe*

A briefe Diſcourſe between an Independent and an Anabaptiſt.

Independent. *Of what religion are you?*

Anabaptiſt. I am one of thoſe commonly called Anabaptiſts. I pray you what religion are you of?

Indep. *I am one of thoſe called Independents.*

Anab. I am verie glad I have ſo ſeaſonably met with you brother, we ſhould rejoyce in one another; for you know wee ſuffer, and are reproached by the wicked.

Indep. *But it is long of you Anabaptiſts, that we ſuffer ſo as we do, under many honeſt meaning men, who know not the difference between us and you.*

Anab. Why, both you and we are Independents, and we deſire the libertie of conſcience as you do, though we differ in ſome things.

Indep. *Wee deny to be Independents, though they call us ſo, becauſe you and other factious people are ſo; common people not knowing the difference; Wee do not deſire any libertie of conſcience further than Gods word will beare, abhorring that falſe doctrine which you do daily broach among you. There is more difference between us and you, than between you and the Papiſts.*

Anab.

Anab. But I pray you tell mee why you do charge us so high, for what cause do you do it?

Indep. *You do not only teach to your owne disciples, but print, and publish blasphemies, and profane, scurrilous, and naughtie things, and the generallitie of the people take us and you to be all one, and so wee are hardly thought on for your sakes, though wee abhor, and do utterly disclaime your wretched and horrible impietie therein,*

Anab. Why, but you know that the common people envie you as much as us; and in that relation you stand in opposition to them just as we do: and therefore why should there be any difference between us amongst our selves?

Indep. *I tell you, it is your unjust wayes, your blasphemous tenets, and base libells, that have given just offence, and most people beleeve wee are such as you, they not knowing the difference between us, you calling your selves Independants, as they call us: and I tell you, We do protest as much against you, as ever wee did against the Bishops; and therefore I will leave you, and desire to have nothing to do with you, and so adieu.*

FINIS.

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